

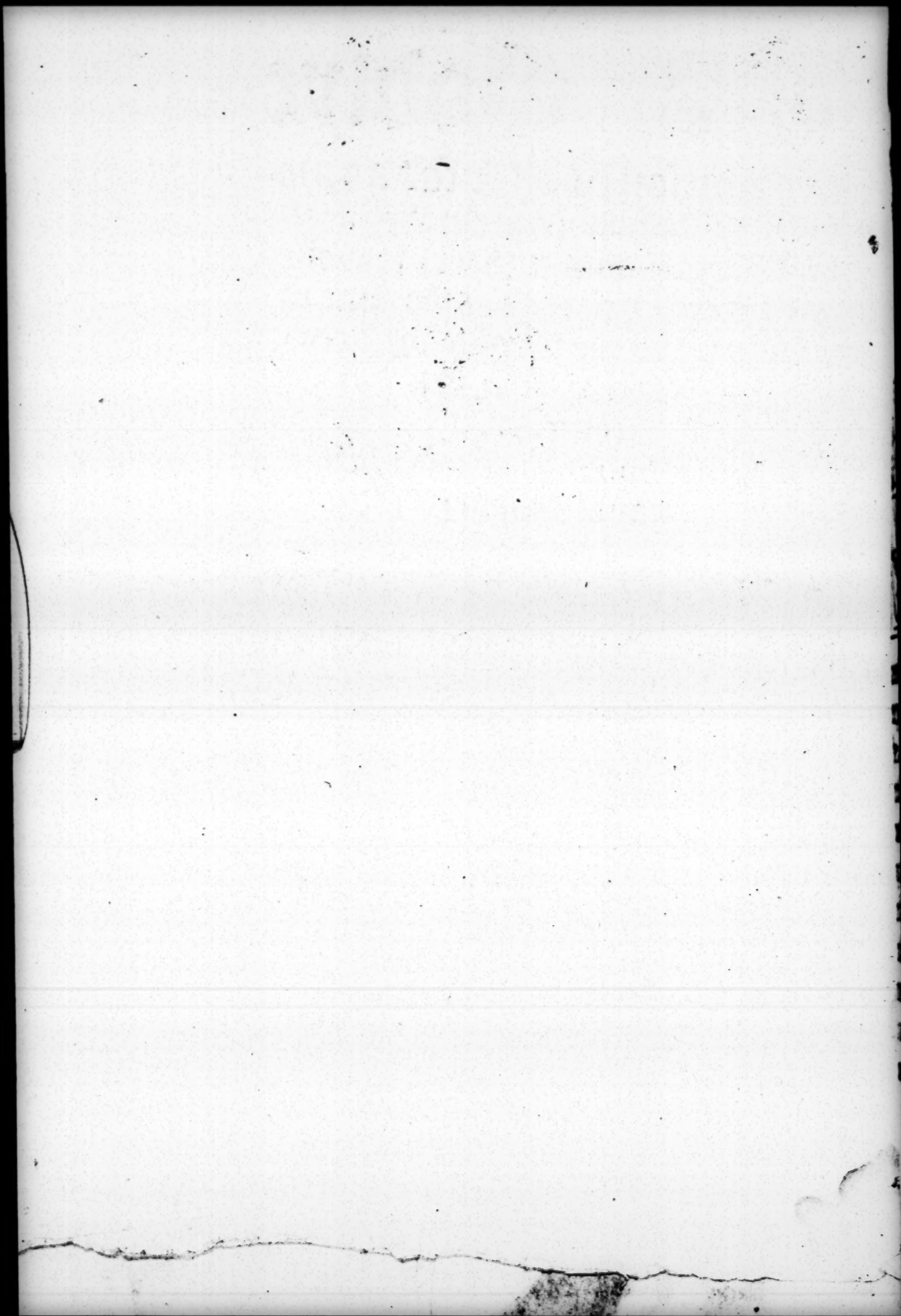
CA Godlye

exhortation to all suche as pro-
fesse the Gospell, wherin they are by
the sweete promises therof prouoked
and stirred vp to folow the same in
liuing, & by the terrible thzeates
feared from the
contrary.

Anno Do. M. D. xlii. the first
day of Ianuary.

Printed at London
by John Daye and William
Serres dwelling in Sepulchres parish,
at the signe of the Resurrection,
a little aboue Holbarne.
Conduite.

Cum priuilegio ad imprimens
dum solum.



Grace mercie,

and peace of cōscience be multiplied and encreased amonge all them that loue our lord Iesu Chzist, (the trueth of God) in purenes of mynde.



Beloued in our sauoure Iesu Chziste) cōsider I pray pou the great goodnes of god, inthat he hathe called pou by his grace to the knowledge of him self

thorow the worde whypche is hys greate mercp towarde pou in Chziste Iesus. ff or i. Cor. xv flesh and bloude saieth. S. Paule cannot enherite the kingdome of god, neither can corruptiō enherit vncorruptiō. Nicodemus bepng a Pharisei & man learned pe know after the iudgemēt of men, and endued also with the giftes of nature, as wit, reaso, knoweledge, and vnderstādpnge natural: yet coulde he not of his owne strengthe comprehend the heauenly doctrine of our
N. iv. saui.

Job. iiii.

Sauour Christe, nor perceyue the celestie
allmunde therof, tll he was holpen by
grace from God aboue, and borne aneue
nor of mortal seide, but of immortal, which
dureth & lasteth for euer. ffor that whiche
is borne of the fleshe is fleshe, saith Christ
but that which is borne of the spirit, is spi-
rite, therfore sayth Christ, Except thou be
borne of water & of the spirit thou canst not
see the kingdome of god, for although god
sence the beginning haue appropriate cer-
taine gftes of grace to the nature of man
by Reason wherof he doeth excell in hys
creation all other creatures not onely in
shape of bodye, stature, and countenance,
but also in the foresayde spiritual gftes of
grace annexed to nature, as witte, reason,
knowledge, and vnderstandynge, for whē
God made man at the beginning he gaue
him a reasonable Soule, from the whiche
proceedeth (so God wythdrawe it not) a
minde of vnderstandynge in all mankinde
aboue all other creatures whiche the lord
hath created vppon the face of the whole
earth, yet truely without the special grace
of God, and gift from heauen aboue, al-
though a man be neuer so wyle and excel-
lent,

lente, yet can he not obteyne of hys owne
strength (which cometh of our first birth)
the true knowledge, feare and loue of god
which fel from vs by Adam, but by grace
are ye saued, through faith saith Paule,
& not of your selues, nor throught worckes
least any man shoulde boast him selfe, but
by Christe are ye saued, and made the be-
loued sonnes of the hyst, as wytnesseth
John saing:

He gaue them power to be the sonnes
of God, as many as beleue in his name, **Joh. i.**
whych are not borne of flesch nor of bloud, **Ro. viii.**
nor of the wyll of man, but of God. And
thorowe hym my brethren ye haue obtey-
ned, not onely knowledge, and iudgement
to deserue and Judge betwixte the good
and the euill, but also ye are made able
thorowe the spirite whych abideth in you
whiche ye haue of God, to chuse the good **Gal. iiii.**
and to leaue the euill. For the Lorde no **i. cor. ii. b**
doubte is a spirite saith Sapnte Paule.
And where the spirite of the Lorde is, there
is libertie. And thorowe hym ye are made
stronge. So ye obey. For thorow Christe
(saith he) I can do all thinges, which hath
made me able. Brethren, if ye obey, and be
A. iii. **now**

nowe led by the holy spirite of God, then
Rom. viii. trulye are ye made the free sonnes of God,
then shall ye be made partakers and ob-
taine by force agaynste synne, death, and
hell, which is the hole power of Satā our
mortal enemy. Brethren deceiue not your
selves, for loke to whom you do obey, truly
by his seruantes ye are to whom you do
obey, whether it be by obedience to rygh-
Rom. iii. teousnes, or synne vnto death. In Adam
trulye we were all deade, but in Christ we
are all made alieue, as manye as beleue in
his name. As partekynge to the fleshe as
Paul saith, we were all naturallie borne
the children of wrath, as well as other,
because of originall synne that raggeth,
in all fleshe. Reason was blynde and na-
ture corrupte, therfore coulde it not obeye
to the wpll of God, but by violentlye stroue
against him, desierynge that he hated, and
hating that he loued. For the natural man
saith Paul, perceiueth not the thinges
i. Co. ii. of God that belonge to the spirite, for they
are but foolishnesse vnto hym, neyther can
he perceiue them (saith he) for they are
spirituallie examined, but he that is spiri-
tuall discusseth all thinges. Brethren your
minde

myndes are now lpghtened by grace, and
pe haue now receyued the spirite of God
which bringeth knowledge and a perfect,
willpge and obediente mynde to doe the
wpll of God. But who so ever hathe not
the spirite, the same is none of his. ffor as
much as pe are partakers of the holy spi-
rite, and are borne anewe: pe are not now
(my brethren) vnder the Lawe, but vnder
grace, Obey vnto the fourme of doctrine
(I praye pou) wherunto pou are called,
for truely God hath pleasure in a lowlye
harte, and an obedient mynde is alwayes
at peace with hym. The natural man not
renued, knoweth not God, neyther is he
obediente to that righteousness whiche is
of value before him, neyther can be, sayth
Paule, for dilectation and custome in euil
blindeth their vnderstāpng, that they are
not obediente, no not to that goodnes that
naturall reason teacheth thē. And they say
they knowe God, loue hym, and kepe all
hys commaundementes. They deceyue
thē selues vtterly thinking thē riche when
the worlde fauoureth them, when in dede
they are blynde and pore, for though they
possesse muche, yet in dede they haue no-
thinge

Ro. xii. c

Rom. iii.
Mat. xvi.

thinge. Therfore the hope of the vngodly
is as the dype thistle floure, for their faith
is bayne, & of none effect, when they heare
the word (which is the trueth) they are not
obediente to do thereafter. They delite in
euill, and haue no desire to folowe rygh-
teousnes, therfore when they come to the
knowlodge of the Scripture, they fall so-
dapnely into many dangerous errours.
Some because they would be hypd fro god
winde the selues in a folyshe cloke of mere
necessitie, sayng in them selues that it can
none otherwise be, whē in dede they strue
not at all, to make resistauce, but let the
fleshy mind run whither it lusteth. So for
lacke of obedience they fall into wilful syn
deceyning the selues in their owne imagi-
natiōs, to do euil they haue power, because
they wil, but to do wel none at al, for they
wil not. Thus the vngodly abide still in
their owne lustes, & wil not leaue of. Wnt
as. S. Paule sayth. They heape together
the treasure of wrath agaynst the day of
vengeaunce, whē shall be opened the rygh-
teous iudgmēt of god, which wil reward
euery mā according to his dedes, that is to
say, praise, honour, & immortalitie to them
which

which continue in good doing, & seke eternal life. But to the that are rebellious & disobey the trueth, & folowe iniquitie, shal come indignatiō, wrath, tribulation, & anguish vpon the soule of euery mā that doth evil, for with god trulp there is no respect of persōs, for he wil reward euery mā after their dedes. Neuertheles the multitude of the vngodlye will not repente, for they haue pleasure to liue in sin. And some that were escaped frō the filthines of the worlde as Peter saith. Through the knowlege of the Lord and sauour Christe, are yet tangled agayne therein & ouercome. So is the later end worse the beginning. For as whō a man is ouercome, to y same he is in bōdage. Therfore their mindes are vnsustaynablen, & are tossed to & fro, as a ship in the sea with raging winds (w euery perswasion) & blast that cometh, some haue erred, & as Paul saith, are turned to haine iāgling as if they thought the holy religion of Christ to stande in speakynge and hearynge one of another, and not rather in obeyynge to the wyl of God to dooe the same) because they woulde be teachers in the Scripture, and as S. Paule sayth, vnderstand not what i. Tim. i. they

they speake, nor wherof they affirme. But
God hath called you, dearely beloued, by
his grace, that you shoulde obeye to the
trueth, and be like fashioned to his sonne.
Cast not away your confidence whiche
hath so great rewarde to recompence, for
cruel to be in Christe is to be a new crea-
ture, a willinge mynde maketh an obedi-
ent harte, and a diligente hande. There-
fore as the Prophete sayeth. Plowe up
your fresh grounde like diligent husband
men, & sowe no more among the thornes.
So shal ye bring forth the frutes of righ-
teousnes, and reap the reward of wel do-
ing. The husbandman laboureth the ground
diligently in due season, as ye know, that
the Lord may prosper the worcke of his
handes. Consider your time likewise, and
refuse not the grace of God, whyles it is
offred you. Least at another tyme when
you woulde gladly, ye be not heard, for
as muche as ye are called by grace, to be
children of light, and heires of eternall
life, for ye haue receyued of his holpe spi-
rite in earnest of your saluation, in that
you haue consented already wth your
whole hartes to the trueth of God. I be-
seche

seche pou by the mercifulnes of God, o-
bepe to the fourme of doctrine, wherunto
pe are called, and fashion not your selues
like vnto this worlde, but be pe chaunged
as, S. Paule sayeth. In your shape by the
renupng of your wittes, that pe may fele rom. xlii.
what that good and acceptable wyl of
God is. Therefore as it is witten. To
day if pe heare his voyce, hardē not your
hartes, for truely disobedience is hateful,
pea, & oftentimes doth the lord punishe it,
what was said to Saule by Samuel whē
he disobeyed the lordes cōmaundemēt, pe i. re. xvi.
know. Hath the Lord said he, as greate
pleasure in burnt sacrifice & offerpnges,
as when the voyce of the lord is obeyed?
Beholde said Samuel, to obey is better
then sacrifice, and to harken is better then
the fatte of Rāmes, for rebellion or disobe-
dience is as the sinne of witchcrafte, and
stubburnesse as the wickednesse of Idola-
trp. &c. for an obediēt hart truly is muche
accepted w god, & a lowly troubled spirit
wil he not despise. It is a very pleasaunte
grounde prepared and made ready, as it
were by the industrie & labour of a dili-
gent husbandman, for the Lord to plante
all

all vertue and grace in. Brethren obey to
the wil of God, & shew a willing mynde
by your dedes, be no longer slouthfull, nei-
ther much afrayed, neither to hasten with-
out measure, waiting discretion, but kepe
measure in al your waies, & wisely consi-
der place and tyme, for ye are now no
more your owne, but are dearely bought
Eccle. i. woth the precious bloude of Jesus, if the
Lorde finde you fapthfull in lpttle, know
for a suretye that he wyl make you rulers
ouer muche.

4. Pe. i. Therfore as Sapnte Peter sayeth. In
your fapth minister vertue, in vertue kno-
wledge, in knowledge temperauncie, in
temperauncie patience, in patience Godli-
nes, in Godlines brotherly kyndenes, in
brotherly kyndenes loue. &c.

Remember the matter is weighty ther-
fore be not decciued, surely if ye wil walke
by this rule ye can not fall, neither shal ye
be ledde a wronge waye, go not from the
word of God, decline neither to the ryght
hande, neyther to the lisse, lest ye perishe
from the ryght waye, for as the braunche
can beare no fruite of hym selfe, except he
Joh. xv abide in the sapne (sayeth Christus) no more

CAN

can ye excepte ye abyde in me. Se that
your fapth be liuelpe, cleupng sure to the
worde of God which is already grafted.
Cruele excepte ye haue beleued in bayne
it is of power to saue your soules, for it is
quicke and mightp in operatiō, and shar-
per then any tmo edged sworde.

We knowe brethzen the ende of the cō-
maundementes is loue that commeth of
a pure harte, of a good conscience, and of
fapth vnfapned, whose fruites can not be
hpdde.

But as for suche as tourne backe to
thep: owne wpychednesse. the Worde shall
leade them forthwpyth the euyl doers,
but peace shall be vpon Israell. Cruele
knowledge is dangerous, where loue
and obedience is lackynge, for it tikeleth
the mynde of fooles, and lifteth them vp
into vanitie, but suche as seke to encrease
in vertue, walk surely, therfore searchof
vnrerently the sacret word of god, leaff
ye stūble in your way, & take a sodain fal,
knowledge is a gyft of the spirite, and in
y hand of god, & he measureth his gyfts to
his creatures at his owne pleasure & wil,
therfore whether ye obtaine at his hande
either

Ecccl. iii.

eyther much or little, praple him for it, and
be content with his doinge. Searche not
the grounde for suche thinges saith the
wise man as are to mightpe for thee, but
loke what God commaundeth, thinke v-
pon that alwayes, and be not curious in
manpe of his worckes, for he that loueth
perill, shall perishe therein. Brudge not a-
gainst the good man of the house, though
he do with his owne as he lust, least thou
be repreneued and sent awape with rebuke,
be ye therfore discrete & sober, settle your
hartes in the true feare of God, and arme
your Soules to temptation, turne your
eares to the trueth my Brethren, and vse
the gpfies that ye haue recepued wpth a
lowely and obedient harte faithfullp that
your frutes maye appeare, and receiue
not the grace of God in vayne. ffor it is
writen: I haue heard thee in a tyme ac-
cepted, and in the day of saluation haue I
suckered thee, behold now is that accep-
ted tyme, saith Paule, now is the daye
of health, let vs geue none occasiō of euil,
that in our ministringe or office, there be
founde no fault, but in all thinges, let vs
behaue our selves as the ministers of god

ii.co. vi

In

In much patience, in afflictions, in necessities, in anguishes, in strivings, in labours, in watchings, in fastings, & in pureness &c. Many do heare, reade, and speake the holy scriptures praysed be God, And many desire to know muche, but blessed and happye are ye whiche obey to the trueth, so that ye do thereafter. For the kingdome of God standeth not in wordes, as ye well know, but in power and worckynge. The wicked sinners have God and his holpe wordes many times in their mouthes, but they walke still in their owne corrupte wayes, trulie they are the bonde servants of sinne that be subdued to lustes, and overcome of synne, for of whom a man is overcome saith, S. Peter, to the same he ii. Pe. ii. is in bondage. The ungodly man hath not the feare of God before his eyes, neither dothe he regarde the lawe of the hiest therfore shall he not be preserved, for god regardeth him not, neither wil he defende him in the time of trouble. Can suche prosper as take parte againste the hiest, and prouoke the Lord to anger continuallye with their unlawfull dedes? And fighte againste the holpe spirite of our God?
and

An p d o l e
is that
whiche
hath the
loue of
hart, & is
placed in
y^e roume
of God.
A mans
treasure
is that
he toucheth
best.

and yet they say in their hartes, truly God
seeth it not, the God of Jacob regardeth
it not. They do euyl, and they say they do
wel, yea although they know often times
the contrarie, because they delpght in euil,
their folyshe hartes are blinded, therfore
must they reape the frutes of their labou-
res. When they thynke them selues wise,
they become foolcs, because their vnder-
standynge is blinded, when they thynke
they know God, loue him, and serue him
most truely, they serue an p d o l e, & a false
God in his stede & place, fapned of their
owne fleshely lustes, and carnal affectiōs
and of the eternal God, saue the name on-
ly they know nothynge, for where a mans
treasure is sayth Christ, there will his hart
be also. In wordes truly many saye they
know god, but with their dedes they sham-
fully deny him. In that they refuse to lye
accordynge to his commaundements and
will. They haue forsaken the liuely testa-
ment of God, made in the precious bloud
and death of our sauoure Jesus Christe,
to all that beleue in hym, that is to saye:
whiche wpth a free harte do put them sel-
ues vnder the couenaunt of God to do his
wpll,

wpll (and after their owne imagination
 apne the selues an other way to the king-
 dome of heauen, as easp and broade to the
 flesshe as thep luste. They refuse the nar-
 row waye and strepgh gate that leadeth
 vnto lpe, and haue chosen that broade ea-
 spe way, to liue after their lustes, whpche
 leadeth al that walke in it into euerlasting
 dampnation, vntwpselp dooe they forsake
 the worde of the Lorde (whpche he orde-
 ned, a Lanterne and a sure lpghte to their
 fete) to walke in extreme darknes of their
 owne blynde imagination. Neuertheles
 thus sayth the Lorde our mercifull God,
 to the vngodly sinners. If I say to the wic-
 ked, he shal dye the death (sayth the Lorde)
 yet if he tourne from his wyckednes, and
 do the thynge that is equall and ryght, he
 shall surely lpe and not dye. And agayne
 And turne pou, turne pou, saith the Lorde,
 And whp will pou dye. As truly as I lpe
 sayth the Lorde, I haue no pleasure in the
 death of a sinner, but wpll rather that he
 conuerte and lpe, &c. Brethren, I beseeche
 pou for the deare merce of God, esteeme
 your saluation and healt, whiche is pre-
 cious, and is now so frely offered vnto

W. 1.

pou

This
 way is
 narrow &
 streight
 to y flesh
 but broa-
 de & easp
 to a wil-
 linge
 minde.
 eze. xxxiii

you in the precious bloude of Jesu, haue
compassion on your owne soules, & shew
charitie to the poore, oppressed, lame, blind,
and needy. Loke vpon your selues with
an inward eye, and se that your soules be
refreshed, that they may lyue. Whyp wil
ye dye, couert and turne to the Lord with
your whole hartes, fro your wycked and
sinfull wayes, and truely your sinnes are
forgiuen you. Whyp esteeme you so muche
the vaine pleasures of this worlde (whiche
is the delites of the carnal and earthy min
des) (seing they are so vaine and transitorye?

1. John. ii Remembre Esau. Sell not your enheri
although taunce whiche is precious, forso vyle a
therightu pryce, leaste after when ye woulde glad
ous hap- ly obtayne, ye be put by. Brethren, consi
pe to fall her ye are not nowe vnder the lawe, but
sometime vnder grace, because ye are grafted into
into sinne. Christ by fapth. Therefore, I beseech you
yet they do no more wilfully euil, so can sinne nowe
haue an do you no harme. My little children, these
aduocate tthinges write I vnto you sayth. S. John
for it with that ye sinne not. If any man sin, yet haue
thetather we an aduocate to the father, saith he, Je
bycause sus christ which is righteous. &c. For the
they wold Corde ordereth a good mans going saith
David

David, and hath pleasure in hys wyse, not syn.
thoughe he fall, he shall not hurte, for the psalme.
Lorde vpholdeth him wpth his hande. &c. xxxvi.

W that ye woulde obey now to the voyce
of God contepned in hys sacrete woorde,
that ye myght receyue Christe into your
soules. Brethren beloved in our Saviour
Christe. I beseeche you for the deare loue
of Christe Iesus (whiche refused not to
suffer reproche of the worlde, and to geue
his lyfe for oure sakes, that wee myghte
liue by him) be warned in tyme least Sa-
than begyle you, and bypunge you a slepe
with the worlde, thorow inordinate desire
of vaine riches, glorie, and pleasures ther-
of couetyng after mery and ioyful daies
here, delityng the minde in wantones or
worldly lustes, which is the plaine way to
utter destructiō, know ye not how the ene-
my seeketh busily by these things to betray
him. And how he laith carnal, fleshy, and
worldly pleasures, as a baite wherin be-
nim lieth hyde) befoze your eyes, to catche
your mindes, that he mighte so carpe you
awape.

For as the fowlers bait betraieth y fowles
so dothe the vaine pleasures of this worlde

begile the mynde of folles, for thow to the
 desire of it, the enemy ouercometh thepm,
 leading the sinner, from one vanitie to an
 other, tll he haue so brought hym in wo-
 full bondage, and most miserable captiui-
 tie. But this ye know my brethren, I meane
 the season how it is time as Paule sayth,
 that we should nowe awake out of slepe,
 for now is our saluation nearer then whē
 we beleued. The nyghte is past, and the
 day is come nigh. Let vs therfore cast a-
 way the deedes of darkenes, and put on
 the armour of lpyghte, let vs nowe walke
 honestlye (sayeth he) as in the daye lighte
 not in eatynge, and drynkyng, chymbe-
 ryng, and wantonnes, neither in strife, &
 enuyng, but put ye on the Lord Jesus
 Christe, and make not prouision for the
 fleshe, to fulfill the lustes of it, trulye we
 are called (as ye knowe,) to suffer wth
 Christ, that we myght be made partakers
 wth hym in glorie, for if wee be grafted
 lyke hym in deathe, then shall we be lyke
 hym also in the resurrection. The ryche
 man liued here in all pleasures, and fared
 deliciouflye, and Lazarus liued in trouble
 and paine, but after thys lyfe Lazarus re-
 cept

Jesus an-
 tem dixit
 illis ame-
 dico vo-
 bis, &c.

repevediope (saſeth Chriſte) and the rſche Mat. xix
man payne. For Abraham ſaid vnto him.
Sonne remembre that thou in thy life tyme
repevedeſt thy good, and contrarwple Luk. xvi
Lazarus payne, nowe therfore is he con-
forted, & thou art puniſhed. Our ſauionre
Chriſte truelp bepng the Lord of our glo-
rye (durpng the time of thys lyfe,) wal-
ked here thow we manpe tribulations, he
refuſed the ſeptre and crowne of a worlde-
ly kingdome, wpth all the bayne frende-
ſhypppe and gloze that the worlde coulde
geue hym. And receiued wpth mournpng
teares on hys heade a Crowne of ſharpe
thornes, & a rede for a ſceptre in his rpght
hande, that he mpght ſo for oure ſakes ac-
complishe the wil of his heauenly father,
and get victorſ againſte the whole power
of the enemy. Chriſte ſuffered for vs (ſaith
S. Peter) leaupnge vs an enſample that
we ſhoulde folow his fotesteppes, which
did no ſinne, neither was there gyle founde
in his mouth. &c. Chriſte had no felicitie in
this preſent world which is now corrupt,
but his reiopſpunge was in the wpll of his
father, and he hadde a great reſpect to the
rewarde at the ende. If the ſonne of God

ma. xxvii

i. Pet. ii.

B. iii.

ta

takinge out nathe upon him, myght not
escape, but muste drinke of this cup (who
said, the seruant is not aboue the maister
neither the messenger greater then he that
sendeth him.) Think not to escape (my
brethren) if ye intende to be made parta-
kers with him of his fathers kyngdome,
therfore with patience possesse your soules
and like faithful souldiers of Jesu Christe
take up your crosse, & follow him. For tru-
li he hath promised that if ye be partakers
with him in suffering, ye shal be partakers
with him in glorie, but if ye lye after the
fleshe, and haue your pleasure among the
wicked, ye must dye, but if ye mortifie the
deedes of the fleshe thorow the spirite, then
shal ye lye. Brethren, ye are called of god
that ye should be holy. Therfore I wolde
not that ye should now be partakers in
the dedes of the wicked, & haue felowship
with deuyls. For trulie as S. Paul saith.
Ye can not be partakers of the Lordes ta-
ble, & of the table of deuils, neither drinke
of the Lordes cup, & of the cup of deuils.
Epther shal we prouoke the Lord (saith
he) or are we stronger then he. You can not
serue God & Mammon, how agreeth light
with

with darknes, righteoulnes with bright-
tousnes, or Christ with Belial? The hart
that goeth two waies truely is hated. And
such as are double tongued are cursed of
God. What can it profite a man to win
whole worlde wth the losse & damage of
his owne soule? Yea, what shal he geue to
redeme it againe withal? He that seeketh to
saue his life, shall lose it sayth Christ, but
he that will lose his life for my sake, shall
saue it? Yea, blessed & happy are those saith
the spirite, that loue not their liues to the
death, truely they shal receiue a crown of
life. And althoughe ye knowe the trueth
alreadp my brethre dearly beloued in our
saviour Christ, yet I thinke it not vaine by
these letters to stirre up your remembraunce
for truely this is my desire, that ye shoulde
not perperthe wth the worde, but that ye
shoulde turne from your sinnes and lpue.
Therefore seing god hath called you wth
an holp calling, for he hath souppled your
hartes with the ople of grace, and opened
your vnderstandpge by his holp spirite.
So that now ye haue sene his holpe will
(declared to vs in Christ Jesus) and haue
consented that it is the trueth of God.

I be

Rom. xii

ii. Pe. i.

I beseeche you by the mercifulnes of God
make your bodies a quicke and liuely
sacrifice holpe and acceptable vnto God,
whiche as Paule sayeth, is your reasona-
ble serupnge of God, & fashion not your
selues like vnto this worlde, but be chaū-
ged in your shape by the renupng of your
wittes, sepng ye are now rise with Christ,
set your mindes aboue on heauēly things
where Christ sitteth on the right hande of
God the father, and not on the thynges
that are on the earth. Brethren deceiue not
your selues, bring forth the perfite frutes
belonging to repentaunce (whiche is amēd-
mente of life.) Let it appeare I pray you
that ye are of Christe, and haue heard the
wordde in dede, truely it is good that the
harte be stablished wpth grace, and not
with vanities, if vertue encrease, ye cā not
be idle, nor yet vnfruitefull in the knowe-
ledge of Christe, but he that wanteth this
as S. Peter sayeth, is blinde, gropinge
for the waie wpth his hande, and hath
forgotten that he was purged frome hys
olde synnes, for true sayth is lyuelpe, and
can not be hydde, neither may she in anye
wyse dwell or abyde alone, for she hath a
great

greate desire to many Vertues. She accompanieth hir selfe wpth Goddes wps-
dome and loue. She is nourished daylye
wth the bryght sunne of ryghteousnesse,
and the hest watereth her plantes, with
the swete showers of grace, thowoe per-
fecte obedience to the wpll of God. She
spreadeth forth her braunches in due season
whereby she obteyneth a sure hope, her
frutes procede from the tre of life, for tru-
ly they are the workes of the spirit of god
as loue, ioye, peace, long sufferance, gen-
tlenes, goodnes, fapthfulnes, mekenes, &
temperancie, for her eye wapteth vnto the
commaundementes of the Lorde to kepe
them, for in them is her life. Dearly belo-
ued, ye are called & chosen, ye are washed
from an euill conscience, ye are sanctified
by the bloud of Iesus, through the eternal
spirite whiche dwelleth in you, by whom
ye are able thowoe Chaste (whiche as S.
Paule saith hath made vs able) to be mi-
nisters of the newe Testamente, therfore
worke out your saluation. And as the A-
postle Peter saith. Make your calling &
election sure thowoe good workes. Mor-
tifie therfore your membres whiche are
earthly

earthpe. And walke not hence forth as o-
ther Heathen people walke in banitpe of
their myndes blynded in their vnderstan-
dinge, being straungers from the life that
is in God, thowto the ignorance that is in
thē, because of the blyndnes of their hartes
which being past repentance, haue geue
them selues to wātennes, to worke al ma-
ner of vncleannes euen with gredines, but
pe haue not so learned Christe, as Paule
sayeth, if so be pe haue hearde of him, and
are taught of him. Euen as the truth is in
Jesu. So thē as concerning the cōuersatiō
in tyme past, Lay frōm pou the old man
whiche is corrupte, thowto decepnable
lustes, and be renued in the spirite of pour
vnderstandinge myndes, and put on that
newe manne whiche is shapen after the
Image of God, in righteounes and true
holinesse.

Nowe therfore as electe of God, holpe
and beloued, put on tender mercye, kind-
nes, humblenes of mynde, mekenes, long
suffering, forbearpge one an other, and
forgyunge one an other. If anpe manne
haue a quarell to an other sayeth Sapnte
Colo. iii. Paule. Euen as Christ forgave pou, euen
so do

to be ye. We are called to be childre of light
that ye shoulde be holpe and wpythe
blame. If ye putte to a willinge mynde,
ye shall fynde the worde readye with hys
grace at your hande, for God loueth you
and therefore will he alwayes defende
and deliuer you in the hour of temptation
whiche as Christe sayeth shall come to
tempt them that sitte vpon the face of the
earth. But ye haue not receiued the spirite
of the worlde, that your felicitye shoulde
be in the thinges thereof, neyther that ye
serue God alwayes outwardlye, and to
serue him in the letter, but ye haue recey-
ued the spirite of God, whiche hath lo-
sed in you the workes of sinne, & opened
the inward eyes of your myndes, that ye
should now haue no more pleasure in the,
for the vayne is taken awaye from your
hartes, and ye are turned to the Lord, that
ye maye now see the bryght face of God,
whiche is his loue and mercifull will to-
warde vs in Christe Iesus.

Therefore truly we are called & taught
of God to serue him in a newe conuersa-
tion in spirit and veritie, and not in the old
conuersation of the letter.

For

For the letter killeth sayeth Paul, but
the spirite geueth life, if the first testament
had bene faultles (sayeth he) then shoulde
there no place haue bene sought for the se-
conde. For in rebukynge them sayeth he,
Beholde the dayes wpll come sayeth the
Lorde, and I wpll synthe vpon the house
of Israell, and vpon the house of Juda, a
newe Testamente, not lpeke the testament
that I made wpth their fathers, at that
tyme when I toke them by the hande, and
ledde them out of the lande of Egypt, for
they continued not in my testamente, and
I regarded them not sayth the Lorde, but
thys is my Testamente that I wpll make
with the house of Israell. After those daies
sayeth the Lorde, I wpll put my lawes in
their mindes, and in their hartes, I wpll
wzite them, and will be their God, & they
shall be my people. &c. Thys is the newe
testament that the Lorde hath nowe made
wth hys people, he wziteth hys lawe by
hys spirite in their hartes, that they maye
do it accordynge to hys wpl. S. Paul testifieth
that Iesus Chyke was a minister
of the circumcision for the trueth of God
to confirme the promises made vnto the
fathers

fathers, by whom ye are called and made
ministers in the new testament, and par-
takers of the true circumcision whiche is
in spirite & not in the letter, that ye may
receiue of his holines throughe the spirite
that he hath geuen vs, therfore my brethren
be ye holp in all your conuersation, for it
is written, be ye holp, for I am holpe. And
surely the thinges that ye haue in hande
are very holpe. Knowe ye not howe that
ye are partakers of the nature of God, by
participation of his holy spirite, which ye
haue receiued, and howe that ye are made
the temple of God, because his holpe spi-
rite dwelleth in you? Defile not this ho-
ly place, leaste the Lord be angrye, and
so ye perishe from the right waye. **Thys Apo. xxi:**
holpe cite newe Hierusalem John sawe
come downe from God oute of Heauen,
prepared as a bride garnished for her hus-
bande. And he heard a great voice out of
heauen, sayng: Beholde the tabernacle of
God is with men, and he wil dwell wth
the. &c. This holy tabernacle & dwelling
house hath god pight among you & not man,
after whiche Moyses was commaunded
to make all the worke whiche were but
shadows

the also be plucked away in the erreure of
the wicked, and fall from your stedfast-
nes, but grow in grace, and the Lord will
deliuer you from alleuill doinge, & kepe
you to his heauenly kingdome. To whom
be all praise, honour and glory
for euer and euer.

Amen.

The grace of God be wpyth your
spirite. Amen.

Pours as charitie bindeth me Henry
8th Hart. Bene the praise to God.

Shadowes sapeth **P**aul, of true thynges
to come. And were ordeyned hithyll the
tyme of reformation, whych **G**od hathe
nowe in thys laste tyme by **C**hryste, ope-
ned vnto vs, for by his bloude haue we an
open way in, into the holy place, a most ho-
ly, by the new and liuing way, whych he
hathe prepared for vs thorough the bayle,
that is to saye, by his fleshe, and by **C**hrist
are ye beloued and made ministers in the
newe Testament, and priestes vnto the
true **G**od, to offer in the holy place in ho-
ly vessels of pure golde that acceptable
sacrifice of prayse and thanks geuyng,
that is to saye: the frutes of those lippes
whiche confesse his holy name. Attend
to the thyng that ye haue now heard, & as
deare children, labour earnestly wth
the helpe of the spirite, to kepe your selues
unspotted of the world, that ye may be sa-
ued, and be made the perfect sonnes of god
and heires with our sauour **C**hrist, of his
euerlastyng kingdome. Amen.

The **G**od of Patience and consolation
geue to euery one of you grace so to la-
bour in your calling, after the ensample
Christe, that your gyft may encrease, least

pe

Aug: 16th 59: of Mr Wm
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